



"LO A  
VOICE FROM  
HEAVEN"



MATT. 28:19.

# The Church of God Evangel



MARK 16:15

CLEVELAND, TENN.

GOD'S LOVE

## GOLDEN WORDS

ELVA HORSMAN

Words like swift beams of radiant light  
Have power for good or ill,  
To lift the soul to starry height  
Or noblest impulse kill.

The spoken word that's fine and true,  
Goes forth to bless and heal,  
Though uttered only to a few,  
All men the blessing feel.

For words of peace will create peace,  
And call forth joy and life;  
While words of hate make friendships cease,  
And stir up war and strife.

Be careful then of thought and word,  
If Heaven you would gain;  
Let golden words of truth be heard,  
And you will life's best attain!

THE GROUND OF

EPH. 2:20

Vol. 34, No. 26

"A word fitly spoken is like apples of gold in pictures of silver."

Proverbs 25:11.

1 TIM. 3:15

September 4, 1943

TRUESDELL



Rev. and Mrs. Thea Jones

A seven weeks' revival has just closed at the Church of God, Kannapolis, North Carolina, conducted by Evangelist Thea F. Jones and wife; Rev. A. V. Childers, pastor, in charge. This was one of the greatest revivals I have ever attended. In spite of war hindrances the crowds were the greatest of any in the history of the church. There were 200 conversions, 125 sanctified, 70 received the Holy Ghost, 92 baptized in water, 52 added to the church, and more to follow.

In connection with this revival there were two radio programs daily over station WEGO, Concord, North Carolina. Also, a daily vacation Bible school with 288 on roll—one of the greatest in the history of the movement.

The Church of God in Kannapolis has just completed over a \$10,000 addition to the building this year. It consists of sixteen modern, beautiful Sunday School rooms. There has been walls built around the church, also shrubbery put out, at a cost of \$4,000.

There were approximately 500 conversions during the Assembly year, with near 100 added to the church. Total membership at the present is 467. Spiritually, they have also made great progress. The Sunday School has a higher average than last year, an average of over 400. They had over 400 broadcasts for the year. The tithes are greater than any time in the history of the church. The church made a one-week drive for the Church of God Evangel and got 375 Evangel subscriptions.—Ralph E. Williams, State Sunday School and Y.P.E. Supt. of North Carolina.



Rev. A. V. Childers

**A Detailed Report  
of the  
38TH ASSEMBLY  
Will Be Published in  
the Next Issue of  
THE EVANGEL**

## NOTES From My LETTERS

By  
J. H. WALKER  
General Overseer

I thought that I would write you and tell you about the Missoula district convention. As you know, things are small up here in Montana. We had a wonderful convention. The Lord was with us from the beginning. We dedicated the church building free of debt, and the mission offering was \$104.71 and the orphanage offering was \$15.42. I think that was good for a church with only thirteen members. We got ten subscriptions to the Evangel and two subscriptions to the Lighted Pathway and sold ten orphanage plates. Two joined the Church.

The Lewistown district convention convened here in Harlowton, and we dedicated the church and parsonage free of debt, also the state parsonage and it furnished free of debt. The mission offering was \$57.26 and the orphanage offering \$10.

You can see how the Lord has blessed us in Montana. I have learned that there will be about ten boys and girls to leave Montana for Sevierville Bible Training School. I think that is wonderful, since we are so far away from Sevierville. Don't forget to pray for us.—Ray T. Hill, overseer of Montana.

### TELEGRAM

Another new church organized with sixteen members. This one at Varnville, South Carolina.—L. W. McIntyre, state overseer.

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THE CHURCH OF GOD EVANGEL



# The Holy Ghost Baptism

St. Luke, after being much impressed with the manner and success of the ministry of the Word through the apostles and followers of our Lord after the day of Pentecost, felt that



his noble friend Theophilus should not be confused by the conflicting reports being circulated by the opponents of the CHURCH OF GOD, so he endeavored to advise the sincere seeker after truth concerning those things that the disciples began to do and to teach. Luke did not go in to a long rehearsal

of his past writing but immediately warmed to the point which was vital to the success of the gospel after Jesus went away. It was that special visitation of God which added the impetus needed by the men who just a few days previously were so dejected and despairing.

The Lord was well aware of the fact that the disciples who had been carried away to the mount of transfiguration would be weak and torn by the doubts and fears and harsh realities of the life at the foot of that sacred hill. Christ Jesus knew that demons and darkness would rush ruthlessly upon His true believers after His death. He also knew quite well that even after His resurrection they would be soon overtaken by all the flood of fiendish opposition to their sacred trust and faith in Christianity, so He kept them inspired with the hope of the Comforter whom He would send to refresh and inspire them as well as teach them and bring all things to their remembrance which He had spoken unto them.

Luke, therefore, tells Theophilus in this second letter, which is named the ACTS OF THE APOSTLES, "that Jesus showed himself alive after his passion by many infallible proofs, being seen of them for forty days, and speaking of the things pertaining to the kingdom of God; and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. (Acts 1:3-5.) This great statement by their Lord after His crucifixion and resurrection from the grave, caused much thought and much curiosity among the disciples. They began to be greatly interested about rewards for their devotion to Christ. The question raised in verse six of the first chapter of Acts is a natural one. They asked simply, "Lord, wilt thou at this time restore again the kingdom to Israel?" Their condition from a natural point of view was certainly pa-

By J. Stewart Brinsfield

thetic. Not only were they despised followers of Jesus but they were Jews and their country was overrun by the Romans. They were taxed and burdened with supporting a government that was pagan and distasteful to them, so it is little wonder that they were interested in seeing Jesus, the great conqueror of death, hell and the grave, also conquer the forces of the world which pressed them sorely from so many angles.

The Lord's answer was perhaps quite different and foreign to their desires at the moment but He had not ascended long before they saw the wisdom and results of His decision. IT IS NOT FOR YOU TO KNOW THE TIMES OR THE SEASONS, WHICH THE FATHER HATH PUT IN HIS OWN POWER. BUT YE SHALL RECEIVE POWER AFTER THAT THE HOLY GHOST IS COME UPON YOU: AND YE SHALL BE WITNESSES UNTO ME BOTH IN JERUSALEM AND IN ALL JUDEA, AND IN SAMARIA, AND UNTO THE UTMOST PARTS OF THE EARTH. ACTS 1:7, 8.

This benediction by our Lord is most impressive because when He had finished it a cloud received Him out of their sight. He ascended far above all principalities and powers and seated Himself at the right hand of the throne of God. He gained power over all powers in earth, under the earth and now through this triumph angels and principalities became subject unto Him. The ordinance of water baptism is so impressive to me and it is attractive to most people, but Jesus here tells His followers that they are to be immersed in the Holy Ghost. He tells them that such an envelopment by the Holy Ghost is so urgent that they must not depart from Jerusalem, but wait for the promise of the Father. He had formerly told them to go two by two into all the towns and villages and heal the sick, raise the dead, cast out devils, etc., but now that He is going away, He forbids any evangelism or preaching until they have received the HOLY GHOST BAPTISM. He even forbids any traveling or visiting until they are enshrouded in the power of the Holy Ghost. He doesn't even allow them to advertise His glorious ascension and the message by the angels who told of His coming again. No, they were to hold their peace until they were endued with power from on high.

Today with so much trouble, sickness, war, disappointment and separation, we as the people of God have so great an opportunity to tell the suffering world about Jesus Christ and His salvation for all mankind; but we must not be drunken with wine but be filled with the SPIRIT. Many professors of Christ today are

drunken with the wine of mirth. Thousands are drunken on the cares of this life. Thousands are drunken with emulation and desire to excel in this life. Many ministers today are drunken with a desire to be first in prominence and position. So there is an urgent need for God's true people to really pray for a mighty BAPTISM into the fulness of the HOLY GHOST that we may be able to go out into this whitened harvest field and win people to God. We need HOLY GHOST power to see the Word we preach confirmed with signs and wonders. We need HOLY GHOST power to enable us to deliver people from the powers of the devil.

I have great hopes of the day that follows this dreadful war, should Jesus tarry, but there will be many adversaries so we must have our aspirations, ambitions and our whole lives so motivated by the HOLY GHOST until there will be no selfish interests, but on the other hand there will be a spiritual awakening everywhere we go here in America and throughout the world as we send our missionaries to tell the story of the grace and love of God. Let us pray and renew our covenant with God until the Holy Ghost will fall in mighty power in our churches and the gifts of the Spirit will be manifested in the lives of our people in an ever-increasing way. The Holy Ghost BAPTISM is an envelopment of power for service. The world today is dying for a real revival of HOLY GHOST power.

In closing please allow me to say by way of testimony that I shall never forget the day twenty years ago when God sent His glorious power in my life, the day when I became immersed in the Holy Spirit of God, but that great experience of twenty years ago is not going to be adequate unless I continue to be filled and flooded with the same Spirit that came so gloriously then. My only conclusion therefore is: Let us walk in the Spirit. Let us live in the Spirit. Let us remain in the fulness of the great Pentecostal baptism, and we will still see great and mighty things accomplished in the name of the HOLY CHILD JESUS.

## THE BAPTISM WITH THE HOLY GHOST AND THE EVIDENCE

By PAUL H. WALKER

32 Pages

Ten Cents Each, \$4.00 Per 100

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Cleveland, Tennessee

# Religion and the World

BY THE EDITOR

## Race Riots

Right while the negro churches of Harlem, New York, were patting themselves on the back as being the power that had prevented "race riots" in Harlem, the riot spirit aroused itself in Harlem.

## Opposition to Nazis Increase

Both Protestants and Catholics are resisting the Nazis in Hungary, to the point of becoming quite outspoken. The German free churches are also continuing opposition to the National Socialist influences in Germany. Dr. Imre Revesz, Bishop of Hungarian Reformed Church, stated that "all Calvinists must resist antichrist and the swastika."

## Dissolve Rumanian Sects

A Government order dissolving all religious groups classed as "irregular religious sects," which was aimed apparently at Baptists and Adventists, has been issued in Rumania. Those accounted as regular are Orthodox Catholic, Protestant, and Moslem. Certainly Baptist and Adventist are Protestants, but would, according to the order, be termed "irregular." The smaller first, the larger last, will be the order of these decrees.

## Religion in British Schools

R. A. Butler, president of the Board of Education, at a meeting of the World Congress of Faiths, in his address stated that the "British Government is seeking a definite and assured place for religion in the school and that all children shall have the opportunity of being brought up in the faith of their parents." This, at least, would be as fair with religion as with other theories, many of which are false sciences.

## College Religious Rating

The University of Nebraska, according to a report by RNS, shows that out of 202 faculty members 87 per cent were affiliated with some church denomination; of these 73.7 per cent felt that students should have religious attention. Of 1,563 students contacted in the survey, 96 per cent attended church regularly, or quite occasionally before entering college. This is a high rate as compared with other such institutions over the country.

## German Deaconesses

Church deaconesses in Germany, 50,000 strong, have engaged in relief work in bombed areas despite the protests of the Nazis against church-sponsored social service. These 50,000 deaconesses continuing active relief against powerful Nazis interferences, it is held, constitute a strong evidence of the fact that the church is not dead in Germany and also of Hitler's failure to conquer the church.

## The Whole Bible

is a falsehood if the virgin Mary or any other patriarchal saint in the Old or New Testament has anything to do with a soul obtaining salvation. The Bible says that Jesus Christ is "the mediator between God and men." Mary and all other saints are dead and therefore have nothing to do with the mediation of a soul. They await the resurrection together. There is none other name under heaven given among men whereby we must be saved. Acts 4:12. He is the sole High Priest over the house of God.

## "Take Children to Church"

Juvenile Judge Phillip B. Gilliam, of Denver, Colorado, in an address given to parents relative to juvenile delinquency, told them, "Take—don't send—your children to church." The judge declared, "We have never had an active church boy in real trouble in the juvenile court." Commenting further, he said, "We need to teach children simple things—we not only need to save the world for our children, but also to save the children for the world which will be theirs tomorrow."

## European Religious Broadcasts

Commenting on religious broadcasts in controlled Europe, Dr. Max Jordan, Director of Religious Broadcasts for the NBC, stated that, "Religious broadcasts have increased in Europe, including Axis-controlled nations." Germany "stands out as the only deplorable exception." The Third Reich in 1938 gave three-tenths of one per cent of total program time to religious broadcasts. Today no religious broadcasts are provided in Germany, Dr. Jordan pointed out. "Such countries as Bulgaria, Denmark, Hungary, Sweden, and Switzerland have all shown marked increases," Dr. Jordan stated.

## Fascism Falls Like Dagon

Mussolini and Hitler copied Communism as to its purpose and policy in particular and called it Fascism. Today Fascism lays like Dagon in the dust in Italy. The chances that it will survive in Germany are very uncertain. The desperation of these political tyrants in each country may awaken the senses of the people over which they have reigned to the extent that a new desire to live in peace with regards to the rights of each citizen may have been born in the hearts of the Italian and German people. If this is true, Hitler will soon go and the war will eventually have a more favorable political end. Let this be as it may, it remains that the "world will wax worse and worse" until antichrist, the complete embodiment of sin, will appear and who will have the last political upheaval when he faces Jesus Christ as the "heir of

all things," by whom antichrist will be deposed.

## Nazis Suffocate Jews in Groups of 500

LONDON (JTA) — Thousands of Jews in Poland who are being deported by the Nazis to "unknown destinations" are actually being exterminated by suffocation in groups of 500 in special "steam chambers" erected in several concentration camps, it was learned here this week when a 63-page report giving details of the mass-extinction reached this country.

The report, which will be published as a "Black Paper," reveals that in the notorious Treblinka concentration camp "installations have been set up to enable the suffocation of 5,000 Jews daily." These installations are now being enlarged, the report adds. It describes how the victims, before being driven into the steam chambers, are forced to take off their clothing and stand naked for hours in the open. Similar procedure is followed in other "Jewish camps." — *California Jewish Voice*.

## The Federal Council of Churches

"The Federal Council is not, as the words 'Churches of Christ' would indicate, a body of born-again followers of the Son of God, but the friend and co-worker of Communists and Atheists, sworn enemies of the Church" (Dr. W. B. Riley).

Dr. E. Stanley Jones writes: "God reached out and put His hand on the Russian Communists to produce a juster order and to show a recumbent church what it has missed in its own gospel." What blasphemy!

Harry Emerson Fosdick said: "We expect to find the bones of Jesus somewhere in the grave." Again we exclaim, What blasphemy!

The Bureau of Naval Intelligence says: "The Federal Council of Churches of Christ in America is a radical pacifist organization; it is always extremely active in any matter against National Defence. It has meddled incessantly in political affairs, invariably sponsoring the ideals of radical groups."

The Red network declares that "it issues radical pronouncements in favour of birth control, disarmament, negro social equality, and is against deportation or exclusion of alien red."

The Federal Council has been denounced by the American Legion on the ground that "it persistently engages in activities of a radical and communistic nature."

The *Western Recorder*—a Baptist publication—says: "It is the most dangerous ecclesiastical organization in this hour."

The largest body of people on the American Continent, the Southern Baptists, the Lutherans and the Southern Presbyterians, will have nothing to do with it.

Kagawa says: "I think Jesus was a communist." Horrible!

The Dies Committee says: "The Federal Council is a huge political machine. It interlocks with many of the most extreme radical organizations."—*From The People's Magazine*.



# The Changed Sabbath

By Rev. E. E. Bigger

Dr. Melancthon W. Jacobus, in his commentary on Genesis 2:1,2, says: "Every dispensation has had its Sabbath—the Patriarchal, the Mosaic and the Christian. The Sabbath was before the Mosaic law, and was not abrogated with it. Hence, we find the observance of the Sabbath commanded in the decalogue as one of those first principles of morality which cannot be abrogated. The original Sabbath was man's first day on earth, and the first day of his first week was the Sabbath." Hence, the Sabbath continued to be the first day of the week until it was changed by divine authority.

Dr. Wilbur F. Craft, in his book, "The Sabbath for Man," says the Sabbath was changed from the first to the seventh day of the week, to commemorate the deliverance of the children of Israel from Egyptian bondage, and to differentiate their Sabbath from the sacred day of the heathen nations of Canaan, which was the first day of the week, by tradition of the creation Sabbath, and the worship of Jehovah by the descendants of Noah, which day they called Sunday in honor of their chief god, the Sun. Dr. Craft based this change of the Sabbath day on Exodus 16:22,27: "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses." "And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none." "The seventh day is the Sabbath of the Lord, thy God. . . . And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day" (Deuteronomy 5:14,15).

Here clearly is the change of the Sabbath from the first day of the week, Adam's first Sabbath, to the seventh day of the week, the Jewish Sabbath.

Dr. R. L. Dabney says: "The Apostle, in Colossians 2:14-17, clearly tells us that the seventh day is no longer our Sabbath." "Blotting out the handwriting of ordinances that was against us . . . nailing it to His cross. . . . Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or in the new moon, or in the Sabbath days" (Dabney's "Theology," page 391). The Sabbath, in the above passage, is classed with the Jewish festivals, and therefore was a seventh day Jewish Sabbath, which was nailed to the Cross with the Jewish festivals. The Sabbath, being the fourth commandment in the decalogue, is a moral law, and therefore is not and cannot be abrogated. Therefore

Christ, the Author of the Creation Sabbath (John 1:1-3; Colossians 1:16), and being "Lord of the Sabbath" (Mark 2:28), changed it back to the original Sabbath, "the first day of the week," by example rather than by word, by rising from the dead on "the first day of the week" (Matthew 28:1-6), and on "the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." "And after eight days again His disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you" (John 20:19,26). For the third time, on "the first day of the week," and about twenty-five years later, we find Paul in the church at Troas (Acts 20:6,7): "And upon the first day of the week, when the disciples came together to break bread (the Lord's Supper) Paul preached unto them."

Again, the fourth mention of "the first day of the week," is the apostle's instruction of the Corinthians concerning their collection (1 Corinthians 16:1,2): "Now concerning the collection for the saints, as I have given order to the churches of Galatia, so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." Whether this collection was made in the church, or laid aside at home, we have here indisputable apostolic authority for an act of worship, in all the churches, to be statedly performed on the first day of the week. Note well: Never after His resurrection, do we find either Christ or Paul or any of the apostles meeting with disciples for worship or conference, on the seventh day of the week.

Think you that this sudden change from the seventh to "the first day of the week," for fellowship and communion with the early Christians, is not decisive on the change of the day of the Sabbath? Let him who denies, show reason for the oft-repeated "first day of the week," and the total absence of the seventh day of the week in the New Testament. John, on Patmos, says, "I was in the Spirit on the Lord's day (Revelation 1:10). This clearly was the Sabbath day, but which Sabbath? As Christ had met and worshiped with John on two successive "first days of the weeks," and was now delivering to John His last message to the seven representative churches, it would be a violent supposition for John to think of other than "the first day of the week." Here is inspired authority for calling Sunday the Lord's day. The "first day of the week" justly belongs to Christ, be-

cause He instituted it and immortalized it by "abolishing death and bringing life and immortality to light" on that day. Let us not forget that the above occurrences on the "first day of the week" serve to corroborate the fact of the repeal of the seventh day Sabbath, in Colossians 2:14-17, and that this repeal of the seventh-day Sabbath would remain an established fact, without further evidence. The climax of these inferential and corroborating examples of the "first day of the week" Sabbaths, was the outpouring of the Holy Spirit on the day of Pentecost. It is a significant fact, that the Lord should have chosen Sunday, "the first day of the week," for the following pivotal events in the history of redemption: The promised outpouring of the Holy Spirit (Joel 2:28-32), the inauguration of the Christian dispensation, and for the first proclamation of the glad tidings of salvation to Jews and Gentiles, without distinction of race or place (Acts 2:38,39; 1:8). Let us note further the emphasis the Holy Spirit has put upon "the first day of the week," which we find recorded seven times in the New Testament, and not once in the Old Testament! While the phrase, "the seventh day," referring to the Sabbath, is found twenty-one times in the Mosaic or Jewish dispensation, from Exodus to Esther, and only once in the New Testament, Hebrews 4:4, where the reference is to God's seventh day, and not man's, since his first Sabbath was the first day of his first week!

Can these facts and figures have any other meaning than the confirmation of the apostle's repeal of the seventh day Sabbath, and the substitution of "the first day of the week" Sabbath, in the non-repealable law of the Sabbath? And, furthermore, the facts of history fully substantiate the scriptural authority for the change of the Sabbath from the seventh to "the first day of the week Sabbath."

While many of the first, especially the Jewish Christians, continued for some time to observe Saturday, the seventh day Sabbath, the apostles from "the first day of the week" with Christ in the upper room, continued to observe Sunday, the resurrection day. John says, "I was in the Spirit on the Lord's Day." The "Teaching of the Apostles," written not long after the death of John, chapter 14, says: "Every Lord's day do ye gather yourselves together and break bread." Ireneus, of the second century, says: "On the Lord's day, every one of us Christians keep the Sabbath, meditating on the law." It is not true, as claimed, that the change of the Sabbath from the seventh to the first day of the week, was made by a decree of the Roman Catholic Church. Con-

(Continued on page 15)

# U. S. Government Stops Printing Anti-Labor,

(Bulletin)

WASHINGTON—(Special to IN FACT)—General Arnold, Chief of Chaplains of the U. S., has informed a representative of *In Fact* that there will be no more printing of the Army Bible containing anti-Semitic notes.

The total number of copies containing not only anti-Semitic but anti-labor subheads and footnotes is 1,000,000. General Arnold said he would not recall them.

The deletion ordered by General Arnold is on page 559 which says that "the Jews are the synagogue of Satan."

General Arnold's attention was called to several anti-labor subheads. He replied: "I'm afraid I'll have to spend a busy evening studying these subheads."

Regarding no less than twenty hatebreeding statements called to General Arnold's attention by Lewis Booth, Ohio labor editor temporarily in Washington, and the writer of several noteworthy stories for *IN FACT*, General Arnold replied: "But it's all part of the Bible."

The facts in the case of this week's main suppressed story are simply these:

The U. S. Government is printing millions of Bibles for the use of all men and women in the armed forces. One million copies have already been printed. Of this million, 350,000 contain anti-labor and anti-Semitic subheads and footnotes.

Five hundred thousand copies are abridged King James version and 150,000 are the Old Testament, exactly as it was printed by the U. S. Government in the First World War.

The 350,000 in question bear the title "My Daily Reading from the Four Gospels and the New Testament."

There are two anti-labor subheads in this edition, as follows:

Page 333 (subhead) "Abuses of a Labor Union."

Page 373 (subhead) "Warns of Deceitful Workers."

The subhead "Abuses of a Labor Union" refers to Acts 19:23-40. It relates how Demetrius the silversmith, making silver shrines of Diana, told other silversmiths that "our wealth comes from this trade" which Paul would abolish. On page 334 it is related how the town clerk told the rioting silversmiths that there are courts and proconsuls who would settle matters lawfully. Over this conclusion the subhead inserted is "Calmness in Labor Troubles."

Page 373, "Warns of Deceitful Workers" is from 2 Cor. 11:10-31, which begins "By the truth of Christ" and includes the phrases "For they are false apostles, deceitful workers, disguising themselves as apostles of Christ."

*Jews Called "Synagogue of Satan"*

The anti-Semitic references are as follows:

Page 435: "Israel's Fall the Gentile's Salvation."

This subhead contradicts another

subhead, on page 388, which reads: "All Sinful, Both Jew and Gentile."

The main anti-Semitic remark in the book is:

Page 559 (footnote). "The Jews are the synagogue of Satan. The true synagogue is the Christian church."

This footnote follows quotations from Apoc. 2:1-11, which end page 558, as follows:

"I know thy tribulation and thy poverty, but thou art rich; and that thou art slandered by those who say they are Jews and are not, but are a synagogue of Satan." . . .

The term "synagogue of Satan," according to a student, was first used by Pope Pius IX in his brief against Freemasonry, and was never used by any Pope against the Jews. It was used by Coughlin against the Jews frequently, and numerous Jew-baiting publications, such as Charles Hudson's "America in Danger" and "The Malist" have used the phrase "the Jews are the synagogue of Satan" together with the phrases "organized Jewry—international bankers."

*Newspapers Afraid To Handle This Story*

On April 15 President Roosevelt received a protest against the continued printing of this version of the Bible and its distribution to the armed forces. The protest came from the Protestant Textbook Commission. A copy of the telegram was released to all N. Y. papers and the main news services.

The President was informed the subheads and footnotes added to the Biblical text were "bound to make serious trouble, and cause disunity." Regarding the synagogue of Satan footnote, the President was told "the expression is a typical anti-Semitic statement from the fascist and anti-Semitic dictionary of Charles E. Coughlin." . . .

*Same Poison in Large Bible*

The poisonous anti-labor and anti-Semitic statements found in the book issued by the U. S. Government for the armed services may be found in a Bible now on sale everywhere. It is called "The Revised New Testament published by The Confraternity of Christian Doctrine" and has on its cover a picture of Jesus with the words, "I am the Way, and the Truth and the Life," and a slogan at the bottom of the page saying, "The Teaching of Christ in Every Heart."

Also, the army edition is the same text as the daily readings edition on public sale. The differences are that the army edition is bound in khaki, its first page has the seal of the U. S. and on the opposite page is a reproduction of a letter from President Roosevelt dated The White House, March 6, 1941, and addressed "To the Members of the Army." The President recommends the reading of the Bible. This letter appears in the King James version and the Old Testament edition also. . . .

The Protestant Textbook Commission to Eliminate Anti-Semitic Statements in America Textbooks (521

Fifth Ave., NYC.), is chairmanned by Kenneth Leslie, who signed the protest to the President and the statements to the press. Other notable members of the Textbook Commission are:

Pierre van Passen, author; Paul Tillich, Union Theological Seminary; Lawrence Fernsworth, author and former London Times correspondent in Madrid; John Hammond, Jr., chairman Protestant Associates; James Luther Adams, Meadville Theological Seminary, Chicago; Dwight J. Bradley, Council for Social Action; Fred'k M. Elito, president American Unitarian Ass'n; Roma Gans, Teacher's College, Columbia U.; Wm. E. Gilroy, editor, Congregational Advance, Boston; Samuel L. Hamilton, Dep't. of Religious Education, N.Y.U.; J. A. MacCallum, Walnut St. Presbyterian Church, Philadelphia; Conrad Moehlman, Colgate Rochester Divinity School; Adam Clayton Powell, pastor Abyssinian Baptist Church, N. Y. City, Councilman and editor People's Voice, leading Negro weekly; Raymond Robbins, Bishop Charles Seelman, Oklahoma City; D. S. Sharpe, Cleveland Baptist Ass'n.; Dr. Guy Emery Shipley, editor, The Churchman; Johannes Steel, radio commentator. (Taken from "In Fact" April 26, 1943.)

*Editorial Comments*

"In Fact," is a pro-Communist sheet issued each week by George Seldes. George Seldes is a faithful follower of the Communist Party Line. He is the son of one of the founders of the anarchist Ferrer School at Stelton, New Jersey. The Ferrer Association and colony of about 300 houses was created as a memorial to the Spanish anarchist, Francesco Ferrer, who was executed by his government.

The Garland fund donates to the anarchist Ferrer School at Stelton, New Jersey.

The immoral free-love, anti-Christian teachings are cited at length in "Revolutionary Radicalism," the 4-volume "Report of the Joint Legislative Committee of the state of New York, investigating seditious activities" issued 1920, and known as the "Lusk Report."

From volume 2, on page 1444, we quote:

"The Stelton colony lives in utter abandon of habits and principles that ordinarily govern respectable, law-abiding persons. The proprieties' existence are completely ignored by the men and women there, and one of the prime objectives of the colony is to gather in the fold, immature boys and girls, and to inculcate in their minds the ideas that law is something that has no existence and must not be obeyed, and must be done away with. Morality, such as we understand it to be, has no place in their scheme of things. Boys and girls up to the age of eleven are made to dress and bathe in common, and great stress is laid upon the explanation of the sex functions in classrooms, where these boys



# Anti-Semitic Bible Challenged by "In Facts"

and girls are herded together."

"In Fact" says that the protest came from the Protestant Textbook Commission.

The Protestant Textbook Commission is headed by Kenneth Leslie, editor of the very red PROTESTANT magazine. The PROTESTANT magazine used to be known as THE PROTESTANT DIGEST, and attacked the editor of the "Western Voice" some months ago. The name of the magazine has now been called the PROTESTANT magazine, and was highly praised by Mrs. Eleanor Roosevelt and Harold Ickes.

The PROTESTANT magazine is praised by Communist Party publications like SOVIET RUSSIA TODAY magazine. The March issue praised the December and January issues, 1942, and said "excellent" in material and "pleasantly" outright pro-Soviet, stating Kenneth Leslie's editorial "God's Red Army" sets the keynote and citing with approval other Jewish and Communist contributions.

The May 4th DAILY WORKER praised the petition released by Kenneth Leslie asking President Roosevelt to release all Reds now in "concentration camps in North Africa." The DAILY WORKER states that this petition is signed by "427 Churchmen." Some 32 Bishops and clergy of various denominations are named!

Freda Kirchwey of the "advocate of revolutionary Socialism" the NATION magazine; communist Garland Fund, etc.; Dorothy S. Backer, owner of the NEW YORK POST (which incidentally smeared Senator Walsh), wife of George Backer of the Communist-Socialist American Labor Party, and granddaughter of Jacob Schiff, late head of Kuhn Loeb & Co., who financed the Russian revolution. (Taken from the eulogy of Schiff in the "Jewish Communal Register," 1917-1918, issued by the New York Kehilla, or Jewish community.)

Joseph Brainin, an associate editor of the PROTESTANT, and also a contributor to the Communist Party's magazine SOVIET RUSSIA TODAY, lists himself in "Who's Who in America Jewry" as Austrian-born and, since 1922, editor of the Seven Arts Feature Syndicate, supplying the Anglo-Jewish press with editorial material.

The PROTESTANT'S board of Editorial Advisers includes:

Hewlitt Johnson, "Red Dean of Canterbury," whose book "Soviet Power," published by the Soviet's International Publisher, has been distributed in England and the United States, into the millions of copies, by the Communist Parties of England and America. The DAILY WORKER featured on its front page, of April 24, 1943, the Dean's photograph, with the announcement that he has joined the staff of the Party's DAILY WORKER in England!

Rev. Edwin McNeill Poteat is on the Editorial Advisory Board . . . a Socialist, in whose Euclid Avenue Baptist Church (Rockefeller's) one Communist Party meeting held there

was addressed by Clarence Hathaway, editor of the DAILY WORKER, and 290 new members inducted into the Communist party. (This quotation taken from DAILY WORKER of January 11, 1938.)

Also: Robert Whitaker, one time minister and a self-admitted Communist who has headed the party's FRIENDS OF THE SOVIET UNION, California Branch.

Also: A. Clayton Powell, Negro "minister," Communist supported and speaker at Communist party mass meetings, elected to the New York City council with Communist Party support, etc.

Also: Ernest Graham Guthrie, committeeman of the NATIONAL RELIGION AND LABOR FOUNDATION.

Jerome Davis, one of the most scarlet workers for radicalism in Christian circles, including the Federal Council of Churches. In 1925 he sponsored Communist Russian Reconstruction Farms; in 1927 visited Russia with the millionaire Socialist, Edward A. Filene, who financed the N.R.A. until Congress appropriated funds; translated the Constitution of the Communist Party of Russia, and became too hot for Yale Divinity School in 1937 to handle.

And so on down the line.

Let me give you one more of the PROTESTANT editorial board . . . Bishop McConnell, a leader of Socialist and Communist organizations and causes, and a worker with Communist Wm. Z. Foster in the 1919 steel strikes, sells Communist literature in his church.

This gives us a picture of the type of men who are demanding that President Roosevelt and the Chief of Chaplains, General Arnold, call back millions of copies of the New Testament, and change these Testaments to suit this outfit known as the Textbook Commission, who have recently added the word, Protestant Textbook Commission. The word "Protestant" seems to have been added to the Textbook Commission's title for the attack on Catholic Testaments.

In their attack upon the New Testament, they have quoted such passages as Revelation 2:9 which reads: "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not but are the synagogue of Satan."

And in the Catholic version, Apoc. 2:9, which reads the same.

Then in Romans 11:11, which in this Catholic text (page 435), is translated, "by their offense salvation has come to the Gentiles," and in the Scofield Bible, a Protestant translation, "through their fall salvation is come unto the Gentiles."

And thus the New Testament, a part of our Bible, is protested. If the time has come when we must change the Bible to satisfy the Jews who think it is anti-Semitic, then it is time for the Jews to produce some far-seeing statesmen from their own race who will put an end to all such

foolishness.

My brother-in-law is now in the Army, somewhere on the high seas or one of the many battle fronts. He has a pocket Testament and when he finds himself in a fox hole on the front line trench, the least he deserves is a Bible which represents his childhood faith. I say, let the Jews have the kind of Bible they want without interference, let the Catholics have their Bible, and let the Protestants have their Bible. That is what you call freedom of religion. That is one of your four freedoms. And I don't think any intelligent Catholic, Protestant or Jew is going to disagree with this comment.

With that in the background, let me show you how this PROTESTANT magazine is now working to deceive uninformed clergymen. In my files I have a letter that was addressed to hundreds of clergymen, written by Kenneth Leslie. I quote that letter here:

"Enclosed is a declaration in principle against the turning of a religious difference into a vicious weapon of Fascism; namely, hatred of the Jews as a race. Coughlinite clerical fascism has been only too successful in the use of anti-Semitism to drive a wedge into the democratic elements of Christianity. Politely but firmly we must stand fast against this anti-democratic movement which, unless it is stopped, will produce the same bloodshed in America that it has produced in Europe.

"As a lover of peace and as a teacher of the free democratic way of life will you sign this declaration and send me your signature on the enclosed card without delay. You will be interested to know that several hundred signatures have already come in."

That came along with the following declaration. We read:

"We free church ministers must speak plainly about the cowardly propaganda of anti-Semitism.

"Jesus was not murdered by the Jewish people, who followed Him in their multitudes and 'heard him gladly,' but by their enemies, the Quislings of that day hiding behind a synthetic 'Jewish Front' mob, just as today His spirit is being murdered over again all over the Western World by similar betrayers using synthetic 'Christian Front' mobs.

"In the present world crisis modern Jewry suffers in the persons of its innocent children the first and hardest blows of tyranny. The very cross on which Jesus died for the people is today becoming a bludgeon in the hands of those who would cheat the share in the world's building.

"Whatever deflects from our own consciences the penetrating glance of God by making a scapegoat of the Jews or any other race, must be stricken from our teaching and from our texts.

"Therefore, we support the work of the Textbook Commission of the

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# The Gift of Tongues and Interpretations

By J. W. ARCHER

## *The Gifts Operating Through Imperfect Vessels*

A problem which confronts us from coast to coast as we teach on the gifts of the Spirit, is that of the manifestations seeming to come so often through vessels that are not as perfect as honest, godly fellow Christians feel they ought to be. "We know the lives," they say, "of certain ones who speak in tongues the most, and they often get angry in the home, backbite, etc."

To which we reply, that most certainly those desiring to be used in public operation of the gifts should by all means apply to their own lives the strict requirements of the word for elders and deacons, and the general requirements of holiness and fruits of the Spirit, that they be not a reproach to the gospel.

If we see a sign "cafe" on the outside and go inside to find a beer parlor, we are not well pleased. So, to those who have an outward sign of the power and gifts of God and of holiness, look well to it that you have full shelves of "fruits" on the inside.

However, the fault may lie in a large measure, at the feet of our more godly brethren, in that some of us are so good that we are no good. We feel sure God would far rather take a quiet, refined Christian character, in whom everyone has the utmost confidence, and speak through that individual, in tongues and interpretation, than the one whose life is less dependable. But so often such ones are so afraid of "getting in the flesh" and doing the wrong thing, that they do NOTHING.

Hence God, who WILL have His gifts in the Church, uses what material is available, even though it be imperfect. It is at least willing to be used. God even used Baalam's ass when no other material was at hand. We believe this reticence on the part of more careful saints is the result of too much abuse of the gifts on the one side and a strict effort on the part of writers and preachers to bring regulation to these manifestations, together with an all too ready spirit of "judging" and criticizing those who are willing to be used. It is now time for a sane restoration of the gifts and a godly fear and respect when God pleases to "go among us."

### *Emotional*

Tongues and interpretation are emotional gifts. They stir the emotions of both the operator and hearer. In fact, the Christ speaking to us by His Spirit, through human instrumentality, very often expresses His very own emotions toward us in a most remarkable and soul-stirring way. It is indeed often the privilege of the prophet or interpreter to feel the very emotions of Christ Himself, as well as His words, moving through him to the hearers. It is an experience of the very presence of Christ equalled only by that first overwhelming experience—the baptism of the Holy Spirit.

Hence it is often the more naturally

emotional people who yield most readily to the operation of these emotional gifts. And in like manner, they sometimes, we are afraid, yield to other emotions not so godly, such as anger, jealousy, etc. Again we say, let such an one seek earnestly of God to present a more perfect life before the people. "Oh for good report within and without."

"But still," some ask, "how can a perfect message come through an imperfect vessel?"

"There is none perfect, no not one."

The writer has drunk some very pure, clear, cool, mountain spring water pouring through an old rusty pipe from the mountain side. And, in fact, the water itself bubbles up in all its purity, from the heart of dirty old mother earth.

So with the clear waters of God's gifts. Though the vessel be rusty, when the spirit of praise and worship sweeps the church, we feel the cleansing, purifying Spirit of Christ lifting us out of our natural realms of the flesh into that joyous, pure, clear light of His presence. And in that atmosphere He brings forth, according to His will, of the pure word, in prophecy or tongues and interpretation.

Such a gift and its operations should be held in very deep reverence by the one possessing it, who should feel indeed honor bound to the beloved Christ and His Church to live as perfect a life as possible, that the Church may in turn reverence the operation of the gift, as very God speaking to His people in the nearest to a personal appearance that He offers us today.

### *Receiving the Gift of Interpretation*

"Let him that speaketh in an unknown tongue pray that he may interpret." 1 Cor. 14:13.

To those who have the gift of tongues, but feel the Spirit dealing with them for interpretation, we would say, Seek earnestly for the gift. Then when in private prayer, the Spirit is speaking through you in tongues, expect Him to interpret. You will recognize this effort of the Spirit in that you will feel the English words trying to press out instead of the tongues.

A full interpretation is never given the interpreter. He may know, and usually does know, the general thought and theme of the message. But the Spirit puts certain words in his mouth which he must speak. And as he speaks them, it is like opening wide a faucet. The rest just comes pouring out. You may be a little self-conscious when an interpretation begins, which will bring you out of the Spirit and stop the interpretation. But continue practicing yielding to the Spirit in private prayer, until confidence is gained that the gift is operating freely. Then self-consciousness will not interfere with public interpretation.

After all, speaking in tongues, or interpreting, or prophesying is merely

another person, He, the Holy Spirit, abiding in our body, His temple, and using our tongue, vocal cords, personality of expression, etc., to express Himself. It remains only for us to yield. And when the Spirit is through speaking the message will "shut off" as quickly as it started. One of the great mistake of "interpreters" is to try to go on when the Spirit is through.

This Person dwells in our "innermost being." Hence, when He speaks, the message seems to come from deep down in the pit of our stomach, and our own mind has nothing to do with it. In fact, if we feel the thoughts are coming from our head rather than our innermost being, we may feel reasonably sure that the muddy waters of our own thoughts are entering into the pure waters of the Holy Spirit, flowing from within, and interfering with a perfect Spirit-given interpretation.

### *How Many Messages Permissible?*

"If any man speak in an unknown tongue, let it be by two, or at the most by three, and let one interpret." 1 Cor. 14:27.

The majority of our writers and leaders have taken this scripture to prove that three messages in a meeting is the limit, and have so governed their assemblies. It is true, that in a majority of cases where a regular service of our present-day type is being held, three messages in tongues suffice. In fact, we have been in meetings where we felt they were about three too many.

In the vast majority of instances, the prophetic word in PREACHING is the will of God and is not to be ridden out by undue yielding to various exuberant expressions of our joy in Christ. But for us to too strictly rule a Pentecostal service is just as dangerous an extreme.

We have seen in some of our greatest revivals, where the presence of God swept the congregation into such movings, of joy on the part of the saint and of conviction on the part of the sinner, that without preaching, a simple call would fill the altar. But not often!

We feel that this scripture clearly teaches, together with the general thought of the entire chapter, that ONE person ("if any man") may give "two or at the most three" messages, "and that by course." That is, let the second message follow the interpretation of the first. Then, if there are to be other messages, let the gift operate through others who are so anointed, and let the first hold his peace.

This concession to a more elastic interpretation of this scripture is especially essential in all-day meetings, camp meetings, conventions, fellowship meetings, Holy Ghost rallies, etc.

The writer can remember well when he would have felt he were almost committing a sin to allow more than three messages in a service. Now,

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# B. T. S. ECHOES FROM THE FIELD



I have decided to return to school this fall and enter the junior college. The girl who works in the office with me also wants to come. I have told her all about the school. Her folks do not attend our church, but they said she could come with me if she wanted to. I am really getting anxious for school to start.—Dorothy Littlejohn.

Revival just closed at Pelzer, S. C. Six saved, two sanctified, and two baptized with the Holy Ghost. In revival at Townsend, Tennessee, with Brother Abney now.—Joe E. Flowers.

Brother Sidney Lowe's revival in Brooksville, Florida, closed with three saved, one sanctified, one filled with the Holy Ghost, and three added to the church. He is now in a revival in Hudson, Florida. "God is still blessing, and I am expecting souls to yield to God here," he writes.

In their first revival at Dudley, Missouri, Brother and Sister Crane reported seven saved, four sanctified, two filled with the Holy Ghost, eight baptized, and two added to the church. They are now in a revival at Johnston City, Illinois. Brother Crane writes: "When we came here there were only about seven or eight in service, but, praise God, the house was nearly filled last night. Several were at the altar, and I see an abundance of rain coming!"

I'm getting along just fine, enjoying the blessings of our heavenly Father daily. Army life has really caused me to draw nearer to our Savior. I am fortunate in having found another Church of God boy in my squadron. We have really had some good times praying together at our secret place in the woods. Oh! I can feel the effects all day long! I want the joy of the Lord to shine from my face so that other poor soldiers may see my light and glorify our Father which is in heaven.—Cpl. George W. Bragg, ASN. 34492644, 457th Sq. 71st S. G., WAAF, Walterboro, S. C.

Greetings from the wonderful State of Florida that produces great men like Brother Tharp and Brother Barnes. I preached last Sunday in Jacksonville. It was my first sermon since I have been in the army. I guess I enjoyed it more than anyone else did. I am expecting to get a furlough some time in September or October. If I do, I'm coming by dear old B.T.S. for a visit. My! how I wish I could stay!—Pvt.

Eugene Christenberry, 264 Station Hospital, Camp Blanding, Fla.

Will you please send me a catalog of the school? I want to show it to some of my shipmates. I also want to see it myself, because I still have plans to return to school after the war is over.—Rufus L. Platt, Cm 3/C, USS Algorab, c/o Fleet Postmaster, San Francisco, Calif.

I received my Vindagua and I just can't look at it enough. It surely brings back precious memories of the place I found so hard to leave—B.T.S. I am getting along O.K. here though. We have very nice officers. The chaplain seems unusually nice and very humble. He certainly is interested in us boys and our way of living. — Pvt. Flavius M. Hopkins, ASN 34666754, 306 Sta. Hospital, Camp McCoy, Wis.

The account of the dedication of the service flag was very encouraging. It helps a lot to know that such a consecrated body of students is praying for me and depending on me to be faithful to the end. I am in good health both physically and spiritually. There is a boy in our outfit who used to play for a quartet in Alabama. He knows many of the songs that we sing in our church. When he attends services, he and I stay and sing the songs we know. This time with him has helped me greatly.—Cpl. Bennie DeLay, 34265666, 11th ADG Hq. Sq. 12th AFSC, A.P.O. 528, c/o Postmaster, New York, New York.

You will never know how much it helped me to visit B. T. S. during the closing exercises. But how I wish that I could have received my diploma when the others did! I am enclosing a little more than enough to close my account. I want to start paying on my expenses for the first term after the war is over. In case I don't get to come back, then give it to some boy or girl who wants to come to school, but does not have the money. I feel that this is what the Lord wants me to do with this part of my money.—Sgt. Herbert Ambris, Ser. Co. 401, Glider Inf., Camp Mackall, N. C.

We have just been reading about the dedication of the service flag in the Lighted Pathway. My! how we wish that we could have been there. We can remember many of Brother Tharp's prayers, and as we remember, we are blessed again. We think of his wonderful sermons and words of en-

couragement to the students very often. You can't realize just how much his words mean until you are far away from school and do not have the privilege of attending services in our church.—Sgt. and Mrs. Ralph M. Morris, 920 N. Alder St., Tacoma 6, Washington.

I have been in Kansas and Nebraska since the close of school, traveling with the state overseer, Rev. Wilma Henry, and family. The Lord has blessed and given us some good revivals. This has been the greatest year in the history of the church here. I am now helping in a revival at Independence, Kansas, with Rev. Stanley Ripplettoe, state evangelist, in charge. We are having good services with large crowds attending. This is my first experience in evangelistic work, and I have really enjoyed it. In fact, the time I spent in B.T.S. last term and this summer make up the greatest year of my life. I am planning to return to school this fall, and can hardly wait for the day to come when we can all be together again. Kansas has only one ex-student, but we are going to have a number there this year. Brother Ripplettoe plans to attend. I want you to know that I have really been boosting B.T.S. for to me it is the greatest school in the world.—Bertha Lee Helton.

I have conducted two revivals since I left school. God has blessed more than I can tell. In the first, one was saved and one was filled with the Holy Ghost; in the other, two were saved and one was sanctified. Expecting to see you when school opens.—James Hodges.

The Bolans have just closed a revival near Eudora, Arkansas, with five saved, five sanctified, and five filled with the Holy Ghost. Brother Bolan is now in a revival at Gum Corner, and Sister Bolan is conducting a daily vacation Bible school at the Beouff River church. Joe Garmon, a young minister who plans to come to school this fall, is assisting her.

Fred Jernigan reports that the Lord is blessing in his revivals. "At Horseshoe, I counted ten saved and nine sanctified and lost count. There were five baptized and I am sure that several more will be; several will also join the church. Please send me some catalogs of the school. I think Florida will have an excellent representation this year."

# Foreign Missions

This page edited by Rev. M. P. Cross, Executive Mission Secretary.

## GOOD REPORTS FROM JAMAICA

We continue to have good reports pouring in from Jamaica since the day Brother and Sister Thibodeau landed there, not only from Brother Thibodeau himself, but from the natives who were looking forward with great anticipation to his coming.

In a letter dated July 6 Brother Thibodeau writes, "On Monday night, the 21st of June, there was given to us a great reception at the Eastern Church of God in Kingston where Brother McDonald is pastor. Many ministers from the country were there. Some visiting ministers from other denominations were also present. The evening was well planned with many special songs by the choirs, the Kingston choir and the Rosedale choir, and many wonderful recitations. Truly, the Jamaicans made us welcome to their island. Then the ministers made special talks. These were speeches that put a greater 'go ye' in us. Such love and fellowship that we have found here! Our people are old time Church of God folks, having real victory in their souls and, best of all, demonstrating it. The real Pentecostal fire is burning, for which we are so thankful."

He also writes about a great convention at the Rosedale Church where W. F. Evering is pastor, on June 23, but on the 26th "receptions" were a thing of the past and after many hours of counselling with the brethren and planning the work, he reports the following: "On Saturday, June 26, 1943, at 4:00 a. m. we left our home by truck for the bus depot. At about 5:30 we left by bus to attend the Sherwood district convention held at Deeside Church in Trelawney Parish. The bus was well crowded so we did not enjoy our trip so much. Sister Thibodeau was real tired when we reached our destination. There we were met by the district pastor, Reverend O. O. Wolfe, and other ministers. They led us to a fine place to stay, at the home of Mr. and Mrs. Wakeland. We have enjoyed our stay very much with these people. Our first service of the convention was well attended, a congregation of about 200. A wonderful reception and presentation of bouquets of flowers to the overseer and wife were given. This same presentation was made at the Kingston and Rosedale churches. These we deeply appreciated. We heard a wonderful sermon by Reverend W. F. Evering; an altar call was given and many came forth. There was one saved that night."

The following report of this convention was sent in by G. Walters, clerk of the convention:

"The convention started Saturday night, June 26, with a devotional by Sister C. Scott. The welcome address was given by the district pastor,

Reverend O. O. Wolfe, and a response by Reverend A. Archer.

"An inspiring sermon was preached by Reverend W. F. Evering and an altar call was conducted by V. C. Peart, during which one soul came to the altar."

"On Sunday at 5:00 a. m. prayer meeting was conducted by Sister A. Dixon, after which a short instruction was given to candidates for baptism by Reverend O. O. Wolfe and immediately after that there was a lovely procession to the riverside. Twenty-one members were baptized by Reverend O. O. Wolfe, district pastor."

"9:30 a. m., Sunday School and reports by superintendent. The schools have made rapid success. The amount of offerings collected from January to the present time is over thirteen pounds. This is from five schools."

"A real inspiring sermon, 'The Lamb's Wife,' was preached by Reverend A. Archer in midday service."

"3:00 p. m., a missionary program was truly enjoyed. Reverend F. J. Thibodeau, overseer, presided. The program consisted of songs from the Deeside, Duan Vale, Haddington, St. Ann's choirs, and also the orchestra from Haddington, consisting of ten pieces of music with that of Reverend O. O. Wolfe, which made the evening real enjoyable. The program was concluded by a stirring speech from the overseer on missions."

"The sermon for the night was real soul-stirring, which was preached by the overseer. Everyone was just glad to hear him and after his sermon sixteen came to the altar."

"Monday morning at 5:00 a. m., prayer meeting was in charge of O. Brown. At 9:30 the sermon on 'Healing' was preached by Reverend N. S. McDonald. Many reported of being healed."

"After a good day with business, reports, etc., and a Y.P.E. program, a sermon was preached by the overseer, 'Prepare To Meet God,' and during the altar service twenty came to the altar."

"At 5:00 a. m. Tuesday morning an inspiring prayer meeting was held during which five were sanctified. During the day service Reverend W. F. Evering preached on 'Faith,' which was very inspiring. After a most soul-stirring message by Reverend L. W. Higgins, one was sanctified and one filled with the Holy Ghost. Reverend N. S. McDonald preached in the evening service on 'The Wonderful Christ.' Testimony service was led by C. A. Peart and P. T. Peart."

"An altar service brought this session to a close during which two were sanctified. At 7:00 p. m. there was a farewell program nicely enjoyed by all. The farewell sermon was preached by the overseer and at the altar service three received the Holy Ghost."

"The total number saved was twenty-two; sanctified, sixteen, and five received the Holy Ghost. Ten were added to the church and twenty-one baptized in water. God's presence could be felt in every session. Everybody truly enjoyed having the overseer and wife in this convention and they were a real blessing."

Brother Thibodeau writes, "Since this report there were many sanctified and six received the Holy Ghost. So the fire is still falling there. The pastor reports great victory."

Surely Jamaica is a land of opportunity. Many precious souls are hungry for the full gospel, and I am sorry to say, there are also many hungry for food and badly in need of clothing. We are trying to make arrangements whereby used clothing can be sent to this island.

## REPORT FROM BARBADOS

The United Quarterly Convention of the New Testament Church of God in Barbados, B.W.I., was held on Sunday, July 4. This proved to be a day long to be remembered, for God met with us in mighty power. The day's meetings commenced with a baptismal service at 8 a. m., when nine precious believers followed their Lord in water baptism.

At 11 a. m., the River Road Church was filled, notwithstanding the many hindrances we have to meet with in these days. There was prayer, praise, and many very encouraging testimonies, also reports from the twelve churches who were able to get to the convention. Our overseer gave a very interesting review of the first half of this year, 1943, and urged every one to help to do yet greater things for the Lord. One young brother was ordained to the ministry and nine new members were received into fellowship. Reports show that over fifty were saved in our meetings during the quarter.

Elder C. A. Lewis gave a very inspiring address on Apollos being a man mighty in the Scriptures, and urged on all the need of knowing the Bible. After a season of united prayer our day's devotions came to a close at 4 p. m., with every one blessed and happy in the Lord.—I. D. Collymore, evangelist.

Many churches are dying with consumption. They consume all of their finance, all of their gifts and talents, all of their time petting or quarreling, sleeping or creeping, begging for blessings, until they are dead with consumption.

If the church loved souls as much as she does luxury she would furnish enough of both money and missionaries to convert the world in five years.



# REQUESTS FOR PRAYER

*We receive many requests for the salvation of relatives, loved ones, and friends, also for urgent unspoken requests. There are so many of these it is impossible to publish them, but we ask that all take them to heart and earnestly pray that the Lord will answer prayer in their behalf. In order for requests to be published they must be signed.*

## PRAY FOR:

My husband who is in the army, he has a bad head trouble and other ailments; my people in Georgia to be healed; the healing of my body, I am weak and nervous.—Pauline Carroll, Lancaster, Calif.

The healing of my body, I have a goitre on my neck, my heart is very bad and I have ulcers on my limbs.—Mrs. Carrie Ellis, c/o J. J. Studstill, Lakeland, Ga.

My son who is a German prisoner; another son in the navy; a son who will leave for the army in a week.—Mrs. Harvey Johnson, 511 Avondale Ave., Middlesboro, Ky.

The healing of my son, Paul Hurley, he has his back broken and is paralyzed; he is unsaved.—Jeff Hurley, Box 215, Hazard, Ky.

The healing of my body; my home; my son, Pvt. Archie Mabry, Troop E, 8th Recon. Sq., APO No. 184A, Desert Training Center, c/o Postmaster, Los Angeles, Calif.—Mrs. B. M. Mabry, Rt. 3, Baldwyn, Miss.

My mother who has lost the use of her body; my sister who is having trouble with her foot.—Pvt. O'Dell Justice, Co. M 473, Truck Regt., APO 183, Camp Young, c/o Postmaster, Los Angeles, Calif.

The healing of Bell Haynes, Stella, Ark., who has T.B. — Earl Connes, Gid, Ark.

Very urgent unspoken request.—Mrs. Earl N. Wood, Whittier, N. C.

The healing of my dear nephew, he is afflicted in body and mind and has a family to care for; the healing of my brother of a cancer on his lip.—Mrs. Anna Ellis, Rich Hill, Mo.

Brother George Dillard who is very ill with T.B. to be healed.—Mrs. Wesley Bonine, Nettleton, Ark.

God to heal me of all my sickness, I am nervous and in a run-down condition; God to deliver me; my mother, brothers and sisters.—W. R. Mayberry, 300 Withers St., Lynchburg, Va.

My daughter, Mrs. George Lane, who is in the Bluefield, Va., hospital to be healed.—Mrs. M. C. Stacy, Bastian, Va.

God to undertake for my brother who is in the army.—Naomi Lazo, 8409 Alaska St., Sulphur Springs 4, Fla.

The healing of my head, it pains me all the time, also my right side pains me.—Berta Crosby, Pelham, Ga.

The healing of my back and right foot, I fell and injured myself. I have been healed so many times I can't go back to medicine. I am really having a test. I also had the flu and it settled in my eyes and face.—Mrs. Julia Ingham Jones, Rt. 1, Box 37-B, Lithia, Fla.

A friend who is confined to her bed with T.B. to be healed. There is no one near her who believes in praying for the sick.—Mrs. Ruby Mayo, Rt. 2, Alamo, Tenn.

My brother who is in the Veterans' Hospital to be healed; my sister to be healed mentally; my father to be healed of a nervous breakdown; special unspoken request.—Nancy Snider, Lenoir City, Tenn.

My sister, Mrs. Lauola Branum, to be healed of severe stomach trouble and reclaimed; me to be healed.—Mrs. Arvel Parker, Rt. 4, Cullman, Ala.

God to heal my little grandson of a skin disease, the doctor can do him no good but God can; my daughter-in-law's nerves to be healed; the healing of my son and his health to be restored.—Julia Raulerson, Deer Park, Fla.

My complete healing, the Lord has touched my body.—Mrs. Lydia Walker, Immokalee, Fla.

The healing of my daughter and granddaughter who are afflicted; the healing of my body, I am in a bad condition; my children.—Mrs. Carper, 1020 Wagner St., Sidney, Ohio.

My body to be healed.—Mary Allen, 44 S. Williams St., Dayton, Ohio.

The healing of Mrs. W. T. Snyder; Ben Hill, who is very low with T.B. at Pine Breeze Sanatorium to be healed; my son in service.—Nora B. Hill, Rt. 1, Chickamauga, Ga.

The healing of my body; if I do not get better I will have to have another operation.—Mrs. W. C. Rylee, 1133 Lake St., Blytheville, Ark.

The healing of Brother George Bennett, Baxter, Ky., who is very sick.—Rev. Shelby Michael, Harlan, Ky.

Me to be healed of varicose veins.—R. S. Lyons, Pulaski, Va.

A special request.—Mrs. N. H. Harris, 1137 Olympia Ave., Columbia, S. C.

My body, I have been suffering with my right side and leg; healing of my baby.—Mrs. Newton Smith, Rt. 4, Fitzgerald, Ga.

God to undertake for me in a very special way, He knows the condition of things.—A saint in Christ, Alabama.

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# REPORTS

## Kansas and Nebraska Convention and Camp Meeting

Our convention and camp meeting was held at Pittsburg, Kans. Every preacher from the two states, with the exception of one, was present, and best of all, we could feel the presence of the Lord. Some were saved, others received the Holy Ghost and those who were already saved surely got a new supply of blessings. One of the good blessings to me was Rev. Earl Paulk's sermons.

The Willing Workers of the two states presented Sister Henry with a set of plates from the Orphanage, as a token of their appreciation for her work as state superintendent of Willing Workers. We enjoyed many nice visits from our state overseer, Rev. Wilma Henry, and greatly appreciate his labor and counsel among us.

We also appreciate our good pastor and his faithful wife, Rev. and Mrs. Rowe Woodard. He has done quite a lot of repairing on our church, along with his spiritual labor.

Pray for us that we will grow in number and in the knowledge of our Lord Jesus Christ. — Mrs. W. T. Kemph, Wymore, Nebr.

## Home-Coming at Church of God, Patetown, N. C.

We had our home-coming at the Church of God, Patetown, N. C., Au-

gust 1. God surely blessed. We had dinner on the ground which was enjoyed by all. Brother and Sister Turnage, former pastor and wife, were here and their good preaching and singing were enjoyed by all. Everyone please pray for the work here.—Albert Teaster, pastor, Rt. 2, Goldsboro, N. C.

**FAYETTEVILLE, N. C.**—We are getting along fine and God is wonderfully blessing us. We are getting up money to build a church; we have already raised about \$700, which will almost pay for the lots. Pray that the Lord will bless our efforts in raising this money for our church.—Mrs. G. L. Leonard, clerk, 346 Russel St.

## Good Work Done at Schoolfield

The Church at Schoolfield, Virginia, had an all-day service on July 18 in celebration of one of the greatest year's work in the history of the church here. At the eleven o'clock service the building was dedicated free of debt with Rev. W. E. Johnson, state overseer, preaching the dedicatory sermon. During the Assembly year the church paid off over twelve hundred dollars indebtedness, painted the church, and bought some new furniture for the parsonage.

There was a good spirit prevalent throughout the day as the people rejoiced in the fact that they had done a good piece of work. Dinner was

served at the church and then the afternoon service was entirely given over to singing. The Lone Star Quartet, of Raleigh, N. C., was present throughout the day and there was good singing by the local singers. The church here, according to all reports, is making more progress than ever before under the leadership of Rev. J. A. Whitlow, pastor. The spiritual tide is high and many souls are being blessed. — Harold Smith, Schoolfield, Va.

## REVIVALS

### Jacksonville, Fla., Has Old-Time Revival

We have just closed a very successful revival with Evangelist Lula L. Jones, of Lacoochee, doing the preaching. Though Sister Jones has passed the sixty mark in age, it was soon discovered that she had lost little, if any, of her fire, power, and dynamic evangelistic personality. The revival was well attended. Those who came sat spellbound as one salvo after another was fired at sin and Satan. Men and women flocked into the altar and cried out as though their hearts would break, that God would save them, sanctify them, or reclaim them from the life of sin into which they had backslidden. There was an absence of religious superficiality. Nothing seemed to be worked up or egged on; but the power of God, working through a clear channel, had free course, and a love, fellowship and freedom which can be enjoyed only through obedience and service seemed

## SUNDAY SCHOOL AT JOHNSON CITY, TENNESSEE, MAY 9, 1943



This is the new church at Johnson City. Officers of the Sunday School are on steps. Left to right: Sam Quinton, assistant superintendent; Mary Ellen Quinton, secretary; Henry Conner, superintendent, and pastor, Rev. Harry Kutz.

This church was started by Rev. F. R. Harrawood in 1940 and was completed this year by Brother Harry Kutz, his good members and friends at Johnson City. This is one of the most beautiful churches in the state and all who have contributed money, time and labor in the construction of this building are to be complimented.

A few Sundays ago they had 246 in Sunday School and received \$108.17 in the offering.—J. D. Bright, state overseer.



to be felt by all who attended.

The evangelist did not tire easily. She did not miss a night preaching during the two weeks and preached twice each Sunday. Though she admitted being tired, she stayed in the altar and worked with those who came in response to her wonderful messages and pleas until they came through to the experience which they were seeking. As a result of the revival more than fifteen were saved and sanctified, and nine received the baptism with the Holy Ghost. All of those receiving the baptism were adults. Besides these definite experiences, many confessed that they had failed to keep the light of their experience burning as they should and rededicated their lives to the service of God. The meeting was considered by all the church as a great success and as a boon to the church in its future growth and progress. Its real success will blossom and bear fruit long after the evangelist has returned to her home. The church in Jacksonville seems to be left in better fellowship and unity than for a long time.—E. L. Simmons, pastor.

CULBERSON, N. C.—A two weeks' revival just closed at the Church of God at Culberson, N. C., Route 2, conducted by Brother J. O. Barton. Seven were saved, three sanctified, six bap-

tized in water and five added to the church. The church was greatly revived. People from a distance attended. We can never forget the strong tie of love that bound God's people so close together.—Ella Jenkins, clerk.

MORRISTOWN, Tenn.—We recently had a three weeks' revival at Morristown with Brother Luther Turner in charge. He did some wonderfully good preaching. There were many new attendants who seemed to enjoy his messages so much. Two were saved, two reclaimed, and one sanctified and filled with the Holy Ghost. Pray for the church at Morristown that it may rise and shine and be a real power for God.—Baxter Bryant, pastor.

WHEELWRIGHT, Ky.—We recently had a revival with Evangelist George Carr in charge. There were at least five experiences. The Lord surely blessed in the meeting and the church has been much revived.

We have been very much benefited and greatly blessed this year. Through the untiring efforts of our pastor, Brother Elliott Justice, and the cooperation of the church we have been able to put up a new church building and we feel more like going on for God and doing something for the upbuilding of God's kingdom.—

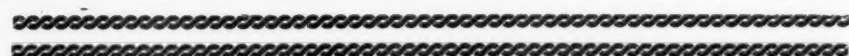
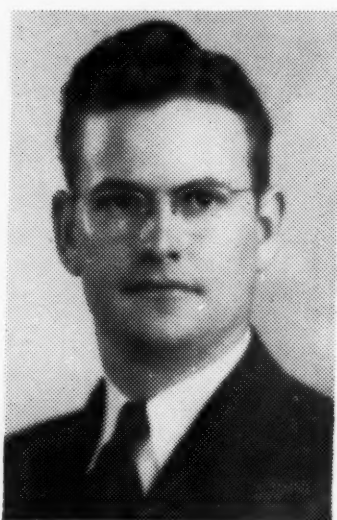
Mrs. J. H. Brock, clerk.

VICCO, Ky.—We are happy to give you a report of our revival conducted recently by Rev. E. W. Angley, of Gastonia, N. C. God put His approval on the Word as it went forth night after night under the mighty unction of the Holy Ghost. Seventeen were saved, fourteen sanctified, eight filled with the Holy Ghost, ten baptized in water and ten added to the church. The good people of the church were blessed in such a way as to make them draw nigh to God. The people here at Vicco love Brother Angley and welcome him back any time.—J. D. Pitts, pastor.

ATLANTA, Ga. — The Southside Church of God, Atlanta, Ga., had a successful revival with Evangelist Margaret Jacobs doing the preaching. Sixteen were born into the kingdom, thirteen sanctified and eleven baptized with the blessed Holy Ghost. Also under the prayerful ministry of our pastor, H. V. Fowler, and other helpers, many healings are taking place in our midst, with other precious gifts of the Spirit being manifested in a remarkable way. God has also blessed us recently with a capacious church building, for which we are very thankful indeed.—J. P. Saunders, 306 Cooper St., S. W.



The Missionary Ridge, Tenn., Church of God was set in order May 4, 1941, with seventeen members and now has fifty-six. We have recently spent \$500 decorating the building inside and outside. The auditorium is nicely arranged, with a balcony. This building was erected in 1883 and occupied by the Missionary Ridge Presbyterian Church. In 1940 they moved to another building and the property was purchased by the Church of God through W. W. Pirkle, Sunday School superintendent, and C. B. Donahue, the present pastor. Pictured are some of the charter members.



This is the nice new brick church at Charlotte, N. C. This church is well built, on a nice corner in a good section of the city. The building and property is valued at about 18 or 20 thousand dollars. Charlotte has needed a nice church for several years, and here it is. This is the second year Brother W. P. Stallings (pictured at left) has been pastor here and he has done a good work. — H. L. Chesser, state overseer.





## GOVERNMENT STOPS PRINTING ANTI-LABOR, ANTI-SEMITIC BIBLE

(Continued from page 7)

Protestant in its efforts to obtain the removal of discriminatory passages from textbooks and both in conjunction with its work and individually we pledge to do all in our power to effect such removal and to undo through our preaching and teaching the ill effects of previous false teaching."

This is also in my files.

No Protestant minister of the Gospel of the Lord Jesus Christ can sign this declaration. While every true preacher of Christ is perfectly willing to let the Catholics have their Bible, the Protestants their Bible, and the Jews their Bible, they also put the teaching of the Word of the Lord Jesus Christ above anything else,—governments, organizations, men, and everything.

The opening statement of this declaration was "Jesus was not murdered by the Jewish people." This is contrary to the New Testament itself, which says:

"... Ye men of Israel, why marvel ye at this or why look ye so earnestly on us, as though by our power or holiness we had made this man to walk?"

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

"But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

"AND KILLED THE PRINCE OF LIFE whom God hath raised from the dead; whereof we are witnesses." (Acts 3:12-15).

The next thing is, are the Protestant preachers to support the work of the Textbook Commission of the PROTESTANT, so-called, in an effort to obtain the removal of discriminatory passages from textbooks, meaning the New Testament? No God-called preacher of Christ can cooperate with such a program, because Revelation 22:19 emphatically says:

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

And further, no pastor can sign this because the declaration says "as individuals we pledge to do all in our power to effect such removal and to undo through our preaching and teaching the ill effects of previous false teaching."

The teachings of Christianity for 1900 years from Paul the Apostle and the twelve humble followers of the Lord Jesus Christ who continued after His death, who died a martyr's death that this Gospel should go on, became the teaching of the earlier Christians who had to worship God in the catacombs.

It was the teaching of Savonarola, Chrysostom, and Calvin.

It was the teaching of Latimer, Ridley and Tyndale who gave their life gladly to uphold it.

It was the teaching of John and Charles Wesley. It was the teaching

of Martin Luther.

It was the teaching of Spurgeon, Finney, Moody, Billy Sunday and it is the teaching of every orthodox, fundamental Christian today.

Oh, God give us preachers to arise and stand in defense once more of this Blessed Old Book... not because it needs defense, because God has declared "Heaven and earth shall pass away, but my word shall not pass away."

These Reds who would change our soldiers' Bible may feel that they are accomplishing such a purpose, but when this old world becomes a cinder, when all humanity has met its Creator and been judged, when the heavens have fallen out of their place and disappeared in dismal darkness, and on and on and on until if it were possible, the very ghosts of Eternity hang out over the tomb of God... the Word of God shall stand forever. —Western Voice.

## THE CHANGED SABBATH

(Continued from page 5)

stantine only recognized the change.

The Christian Church has uniformly observed "the first day of the week" Sabbath from the early days of Christianity, through the centuries, to the seventeenth century, 1671, when the Seventh Day Baptists repudiated Sunday as the Sabbath and harked back to Saturday, the Jewish Sabbath. And as late as 1845, the Seventh Day Adventists arose, and dropped back nineteen centuries to the B. C. Sabbath. Is it not remarkable, indeed incredible, that the apostles, under the special guidance of the Holy Spirit, and the first disciples and companions of Christ, were mistaken in observing Sunday, "the first day of the week," as their Sabbath? Is it not incredible, that all the profound scholars, and devout students of the Word, over a period of seventeen centuries, should not have discovered this mistake, if mistake it was? Incredible. And so incredible, that after two and a half centuries of living and proclaiming their faith, these two branches of the Christian Church composed a very small, all but negli-

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gible, percentage of the Christian world.

Majorities are not always right, but with the example of Christ and His apostles, and the early disciples, the clear annulment of the Jewish seventh day Sabbath by the unbroken observance of the "first day of the week" Sabbath by the Christian Church for more than sixteen centuries—with these indisputable facts, there is left no room to doubt that Sunday, "the first day of the week," the day that Christ abolished death, and brought life and immortality to light is the true Sabbath of the Christian Church. As Christ's last message to the seven typical churches of Asia was spoken on the Lord's Day, the Holy Sabbath, may we not expect that on this same day of notable events in the history of redemption He will return in power and glory to set up and reign over His millennial Kingdom? —Christian Observer.

## THE GIFT OF TONGUES AND INTERPRETATIONS

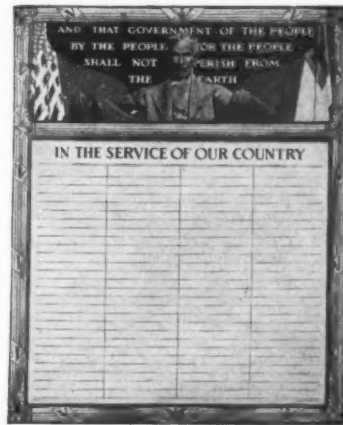
(Continued from page 8)

without feelings we have yielded one point to extremes of manifestation, or lack of sensible regulation of the service, we feel there are times when it would be a sin not to permit a fourth message to come forth.

"And the spirits of the prophets are subject to the prophets." Amen.

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